Rhetorice according to the second book of Quintilian's Institutio Oratoria

Author(s): Stanisław Śnieżewski
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Summary/Abstract: In the second book of Institutio oratoria Quintilian contemplates the definition and nature of rhetoric. The lecture on rhetoric can be divided into three parts: on art (ars), master (artifex), work (opus). The most common definition of rhetoric can be summed up as the power of persuasion (vis persuadendi). Every element of
rhetoric changes with the content of the cases, the times, the circumstances, the needs. No law proposals, no resolutions passed by the people constituted the noble rules of rhetoric; they were formed by practice. If utility will advise us to do something different, we should follow such advice and not be constrained by the authority of the former masters. The important virtue (virtus) of the teacher is to take into consideration the different talents of every student and to discover their natural predispositions. In Quintilian's definition the speaker and his art are not dependent on the effect. Though a speaker aims for victory, then even if he lost the case he still achieved the goal of his art, provided that he spoke honestly.

QUINTILIAN Secundo prima rhetorem et elementa de apud quae ipsa rhetorices. ante officium rhetoris, continetur. 22 substantia. quaeruntur tractabimus. inventio! incep. huic. The first book of the Rhetoric treats the three species in succession. Rhet. I.4-8 deals with the deliberative, I.9 with the epideictic, I.10-14 the judicial species. These chapters are understood as contributing to the argumenative mode of persuasion or—more precisely—to that part of argumentative persuasion that is specific to the respective species of persuasion. Aristotle stresses that rhetoric is closely related to dialectic. He offers several formulas to describe this affinity between the two disciplines: first of all, rhetoric is said to be a “counterpart” (antistrophos) to dialectic (Rhet. I.1, 1354a1); (ii) it is also called an “outgrowth” (paraphues tî) of dialectic and the study of character (Rhet. I.2, 1356a25f.); finally, Aristotle says that rhetoric is part of dialectic and resembles it (Rhet. Rhetoric, dialectic, the handbook of tropes and figures, the letter-writing manual, and an extensive group of preaching manuals. Following Quintilian the first step was to use the topics of invention to discover arguments suited to the question at issue. Rudolph Agricola. Wrote the most original textbook on writing of the 15th century and the first modern rhetoric which can be placed among the classics of the subject, alongside Aristotle, Cicero, and Quintilian. De inventione dialectica: the fruit of his Italian experiences. His work is notable for the way he used Latin literary texts to show how dialectic contributes to all aspects of persuasion.